Thursday 14.00 – 15.30. Paper Session 1
Challenges to the identity and practice of Diaconia

SESSION 1, Group 1
Room; Sal 1, First Floor
Moderator; Ondrej Fischer,

14.00 – 14.30 Values expressing unity in diversity – a study of the complex relation between majority cultures and minority religions across Europe
Paper presenter; Prof Anders Bäckström, Uppsala University (anders.backstrom@crs.uu.se)
Commentator; Annette Leis Peters
Abstract;
The results from the European Commission sixth Framework Programme project called ‘Welfare and Religion in Europe. Transitions related to Religion, Minorities and Gender’ will be discussed. The understanding that values expressing unity in diversity is easier to find in the Nordic countries will be discussed together with the complex relation between majority cultures and minority religions across Europe. Different roles of the states are following a north-south divide while different definitions of minorities on the whole are following an east-west divide of Europe. Women dominate in all sectors but differently in different parts of Europe. An important challenge facing national welfare states today is how to maintain the bonds of solidarity in an increasingly diverse and market-driven society. The question which is furthered to The Impact of Religion-Program in Uppsala is: In what ways do majority and minority welfare providers understand social cohesion and how is it implemented in their work.

14.30 – 15.00 Conviviality: A new approach to understand community living? Paper on methods for working with marginalised persons and communities
Paper Presenter; Hans Morten Haugen, Ass.Prof. Diakonhjemmet University College, (haugen@diakonhjemmet.no)
Commentator; Anders Bäckström
Abstract:
The Lutheran World Federation has in its 2013 report Seeking Conviviality – Reforming Community Diakonia in Europe defined conviviality as the art and practice of living together, and presents it as a new approach when facing challenges relating to poverty, migration and globalization. The report has been written by the European Solidarity group. The report draws upon the participants’ experiences of working with and within vulnerable communities. A strategy has been adopted that will devote 2014 to the practice of conviviality; 2015 to convivial economy, and 2016 to convivial theology. The author has in another article elaborated on a model on dignity, autonomy and vulnerability that was originally developed by Braut. In the model (see below), the bigger circle is **dignity**, which is equal for every member of the human family. The inner circle is **autonomy**, which varies according to physical and intellectual capacities, but also according to different contexts. The space between the two circles represents **vulnerability**. Hence, also persons who are intellectually and physically well equipped can be vulnerable when placed in new environments and situations. Moreover, the facilitation and adaptations can make a person with relatively weak abilities able to function well. Hence, one should not operate with a “given” vulnerability for any person. While this model presents vulnerability as something negative, it is crucial that acknowledgement of one’s vulnerability makes one better able to cooperate with others. There should be no conflict between vulnerability and autonomy, as the
latter is about having control over one’s life and surroundings, should be seen as something positive. While the model has been well received, it can also be criticized for being too individualistic in its approach. The question that the paper seeks to answer is whether the model can be extended to the collective level, and whether conviviality can be the term that describes the outer circle rather than dignity.

15.00 – 15.30 Social cohesion: How to operationalise a widely used concept in diaconal studies?
Paper presenter; Annette Leis-Peters (annette.leis-peters@diakonhjemmet.no) Diakonhjemmet University College, Oslo/Norway
Commentator: Hans Morten Haugen
Abstract;
The aim of the paper is to study different approaches to the concept of social cohesion and how they can be operationalised in empirical studies in the field of diakonia. Definitions of social cohesion vary both in terms of level of analysis and constituting elements. Conceptions of social cohesion are often related to attitudes and behaviours such as shared values and goals, a sense of belonging and common identity, tolerance and respect for other individuals and cultures, interpersonal and institutional trust, civic cooperation, active civic participation and law-abiding behaviour. The paper compares qualitative data that were collected within two projects that have deliberately included the concept of social cohesion in their analysis: the completed project WaVE (Welfare and Values in Europe. Transitions related to Religion, Minorities and Gender, conducted 2006-2009) and the recently started South-African-Nordic Yoma (Youth at the margins. A comparative study of the contribution of faith-based organisations to social cohesion in South Africa and Nordic Europe, 2013-2016). The paper picks up questions such as: How is the concept of social cohesion integrated into the research project? In which ways has the concept influenced the framework of data collection and the nature of the data that have been collected?

SESSION 1, Group 2
Room; Sal 3, Second Floor
Moderator; Helena Inghammar, Church of Sweden Education Centre, Uppsala (helena.inghammar@svenskakyrkan.se)

14.00 – 14.30 Changing Terminology. Or Why Luther Was Not Writing about Diakonia
Paper Presenter; Esko Ryökäs
Commentator; Jeremy Wyngaard
Abstract;
We know that Luther was a friend of people in need, but why he was not writing about "diakonia"? This word exist only once in his whole production and Weimarer Ausgabe. The solution is simple: the word "diaconia" had a different meaning on his time. It was not possible for him to speak about taking care of his neighbor and use some diaconal idiom. The word "deacon" doesn't have our meaning neither, and not many centuries after him. When we are speaking about the history of deaconal work we often use words, which are uncommon. And what is worst: this can lead to that we are building our argumentation on bible with a wrong argumentation. – Methodologically we need to go "ad fontes". My paper will show what we can find out with this method.

14.30 – 15.00 Diaconia under pressure: the church, economics and Christian social practice
Paper Presenter; Jeremy Wyngaard, Research Associate Faculty of Theology, Department of Practical Theology&Missiology Stellenbosch University, SouthAfrica (www.sun.ac.za)
Commentator; Esko Ryökäs
Abstract;
This article asks the question, how, in a context of global economic change, can the Church be effective in diaconia and Christian social practice. Using Moltmann's insights in a “Theology of Hope” as a locus theologicus it is argued that two Christian principles, namely Imago Dei and Missio Dei are two critical concepts in this regard. A brief look at scripture and an examination of Molmtann’s perspectives of “hope” bring to the fore the continued role of the church in the world in spite of the perceived global economic instability. Finally, some suggestions are made for the embracing of these two principles by global Christians which can help the Church to fulfill its biblical mandate in a global and local context, and secondly, assist in the drawing of people into the Kingdom of God, and a life of hope.
SESSION 1, Group 3
Room; Sal 4, Second Floor
Moderator; Dana Kalnina Zake, Director of Chaplaincy at Evangelical Lutheran Church of Latvia, (dana.kalnina@gmail.com)

14.00 – 14.30 Challenges of spiritual diversity
Paper Presenter; Prof Ninna Edgardh, Uppsala University, Sweden (ninna.edgardh@teol.uu.se)
Commentator; Kari Jordheim
Abstract;
In the year 2000 state and church was separated in Sweden. For Church of Sweden this marked the end of many centuries as a state-church in a society characterized by high religious and cultural uniformity. What slowly emerges is an independent community of faith, in search of its role side by side with others in an increasingly diverse society. This paper deals with aspects of this change, which take place in the intersection of liturgy and diaconal/social practice. During the last decades of the 20th century the uniformity of the Church of Sweden liturgy was gradually loosened and replaced by experimentation and increasing diversity. The paper focuses on the so called Serenity prayer services which carry many characteristic traits of the emerging forms of liturgies within Church of Sweden. The services are named after the prayer of serenity used in the twelve steps programs for recovery from addiction, compulsion, or other behavioral problems. They have grown out of the needs of people longing for a religious home. The article suggests that they be interpreted as a source of spiritual renewal and healing, not only for the participants, but for church and society.

14.30 – 15.00 Female diaconate worker under the pressure of gender/gendered spirituality
Paper Presenter; Elisabeth Christiansson, Ersta Sköndal University College, Uppsala (elisabeth.christiansson@esh.se)
Commentator; Ninna Edgardh
Abstract;
The paper addresses the importance of presumed female characteristics in the tradition of diaconate work. In addition, it examines from an historical perspective what tasks were looked upon as suitable for a deaconess, what was her habitat and what kind of overall vision did the representatives have. The paper illustrates how diaconate work is marked by the idea of specific feminine characteristics. This notion determined what tasks were regarded as suitable for a deaconess and how she had to carry herself. Finally, it influenced the vision of diaconate work as a means of reform within the church and society. So-called female qualities were looked upon as a special resource. What do we know of the impact of gender in diaconate work today? How does a market-oriented economy effect employment? Are low waged female diaconate workers in fact used as an economic “resource”? Is there still a gendered spirituality about femininity in diaconal work?

15.00 – 15.30 Bridge Building and Go-between - the Role of the Deacon in Church and Society.
Paper presenter; Kari Jordheim (jordheim@diakonhjemmet.no)
Commentator; Elisabeth Christiansson
Abstract;
This paper is based on my analysis of material collected during the World Assembly arranged by DIAKONIA World Federation in the summer of 2013, in Berlin. (Cf. my chapter in the forthcoming book Introduction to Diakonia and Christian Social Practice, ed. Nordstokke et al.2014). DIAKONIA World Federation’s members are associations, organizations and communities of deaconesses, deacons, diaconal brothers and sisters, diaconal ministers and other church workers. My informants are representing 20 different countries from all continents and 22 different church denominations. The two main questions that I focused on in my investigation, and will discuss in this paper are “what are the most important tasks in the deacon’s job today?”, and “how does the deacon describe his or her role as a deacon in the church and in society?” Many of the responses are talking about being servant, but also being a bridge builder; building bridges between the church and the local society, between the daily life of the people in the community and the liturgy in the church, between individuals in the community. Based on these practical experiences I discuss the role of the deacon as one who “goes between,” and I use the theory of the Australian theologian John Collins to shed light on this perspective. But I also use newer documents from organizations like Eurodiaconia, LWF (Lutheran World Federation) and WCC (World Council of Churches) to discuss the role of the deacon in different contexts today.
SESSION 1, Group 4
Room; Konferensrum, Second Floor
Moderator; Janka Adameová, The international Academy for diaconia and social action, Central and Eastern Europe, the Czech Republic (office@interdiac.eu)

14.00 – 14.30 The ongoing challenge of restorative justice in South Africa: How and why wealthy suburban congregations are responding to poverty and inequality
Paper Presenter; Nadine Bowers Du Toit, University of Stellenbosch, South Africa, (nbowers@sun.ac.za)
Commentator; Dr Obaji Agbiji
Abstract;
South Africa remains one of the most unequal societies in the world and so any discussion around poverty and the church’s response in this context, cannot exclude this reality. This paper attempts to analyse the response of wealthy, ‘majority white’ suburban congregations in the Southern Suburbs of Cape Town to issues of poverty and inequality. This is attempted through the lense of restorative justice, which is broadly explored and defined through a threefold perspective of reconciliation, reparations and restitution. The first part explores a description of the basic features of poverty and inequality in South Africa today, followed by a discussion on restorative justice. This is followed by the case study, which gives voice to clergy and lay leader views with regards to their congregation’s perspectives and responses to poverty and inequality within the context of restorative justice. Findings from the case study begin to plot a tentative ‘way forward’ as to how the South African reality can more constructively be engaged from the perspective of congregational involvement in the reconstruction of our society.

15.00 – 15.30 The Dilemma of the Church and its Diaconal Ministry in Response to Islamic Militancy in Democratic Nigeria
Paper Presenter; Dr Obaji Agbiji, Post-Doctoral Research Fellow Research Institute for theology and Religion (RITR) University of South Africa (UNISA) South Africa (obajiagbiji@gmail.com.)
Commentator; Nadine Bowers Du Toit
Abstract;
The spate of violence against Christians in Nigeria by Islamic militants has taken a new turn in recent years. The new turn in violence now includes the use of very sophisticated strategies and weapons of mass destruction by well-trained agents of terror (Boko Haram) drawn from within Nigeria and other countries. Whereas in the past there have been various strategies to Islamise the nation including marriage of Christian girls by Muslim youths, the new strategy is aimed at using optimum violence to convert non-Muslims at all cost like in the days of the Islamic Jihads. How should the Church through her diaconal ministry respond to the new trends of Islamic militancy? Should the violence be taken as persecution and as such suffering for Christ? Or should it be received as a declaration of war against the Church and as such, Christians should be battle ready to rise to the occasion? This paper interrogates the dilemma of Christian diaconal ministry and what appropriate strategy(ies) could be engaged for a meaningful response to Islamic militancy in democratic Nigeria.
Thursday 16.00 – 17.30. Paper Session 2
Pressures on diaconal working methods

SESSION 2, Group 1
Room; Sal 1, First Floor
Moderator; Dr. Ingolf Hübner, Diakoniewissenschaftliches Institut der Universität Heidelberg, Germany

16.00 – 16.30 Social exclusion at local level – who is in charge?
Paper Presenter; PhDr. Jaroslava Šťastná, Ph.D. Department of Pastoral and Social Work Protestant Theological Faculty, Charles University, Prague, Czech Republic (stastna@etf.cuni.cz)
Commentator; Ezequiel de Souza, (ezequiel.souza@riogrande.ifrs.edu.br)
Abstract;
The aim of the conference paper is to present the research findings of students at the bachelor level of the Department of Social Work, Charles University, under the leadership of the author. The research, focused on social exclusion, covers five selected communities or cases of social groups endangered by social exclusion in the Czech Republic: mentally ill people, drug addicts, clients of asylum houses, Roma people and foreigners (Vietnamese). Social exclusion is considered as a major topic of social work and social policies in the EU countries. To solve this problem, public policy, community organisations and socially excluded groups are expected to coordinate their efforts. The findings presented in the paper reflect upon the problems from the point of view of community stakeholders and attempt to identify shared strategies aiming to relieve social exclusion. However, the findings that followed the research showed – in the majority of cases – the lack of an efficient system of communication between community stakeholders. Their ideas and practical steps related to social integration are not articulated clearly enough in community plans and often are not connected. The role of church organizations in these five communities will also be discussed.

16.30 – 17.00 The Relevance of the racial quota system for the inclusion of afro-brazilians in the Brazilian university
Paper Presenter; Ezequiel de Souza  (ezequiel.souza@riogrande.ifrs.edu.br)
Commentator; Johan Gärde, Senior Lecturer & International Coordinator, Ersta Sköndal University College, Stockholm, Sweden
Abstract;
Having as a base the debate about the quota system for Afro-Brazilians in the public universities, implemented through reserving vacancies in the selection processes, this article has the goal of considering the partial results and the various arguments which configure the field of discussions around the implantation of this system, which constitute one of the possible forms of affirmative action, aiming at certain favorable effects of this measure for the process of the construction of the identity of the Afro-Brazilian person. For this, researches carried out in the last triennium which seek to analyze the initial sociological results of the racial quota policies were analyzed. Besides this, the article intends to present, based on the analysis of the partial results, the discussion about the conceptual difficulties that have arisen due to the confusion created by the binomial racial quotas, since the critics of the racial quotas system seek to defend that they should be social, with economic criteria, and not based on the ethnic element, since the Brazilian society, they say, is so mixed that it has become impossible to have an objective definition of who is or is not Afro-Brazilian.

17.00 – 17.30 Religion in the Nordic Countries: A Discussion of Results from the Impact of Religion-Programme, Uppsala University
Paper presenter; Prof Anders Bäckström, Uppsala University (anders.backstrom@crs.uu.se)
Commentator; PhDr. Jaroslava Šťastná
Abstract;
A new visibility of religion in public life can be observed in the Nordic countries. This visibility is not due to a popular claim for a return of religion in the public sphere. As the research conducted at Uppsala University indicates, the visibility of religion in the Nordic countries reflects several concurring factors: namely the state’s continued relationship with churches and other religions; the growth of new forms of social exclusion drawing religion into public discussions on ethical and social issues; a growing religious pluralism prompting political and legal regulation;
and a spirituality relating to existential and quality of life issues. The results of the Impact of Religion-Programme raise important questions on Nordic modernity. They suggest that religion becomes public in several ways and emerges as an arena that connects the private and the public beyond conventional distinctions.

**SESSION 2, Group 2**
Room; Sal 3, Second Floor
Moderator; Elisabeth Hjalmarsson, Church of Sweden, Uppsala, Sweden
(elisabeth.hjalmarsson@svenskakyrkan.se)

**16.00 – 16.30 Use of creative techniques to explore clients’ spiritual needs**
Paper Presenter; Eva Krizova, PhD, Protestant Theological Faculty, Dept. of Pastoral and Social Care, Charles University, Prague, Czech Republic
Commentator; Sami Kivelä

Abstract:
Spirituality is increasingly researched in the post secular society. Religious and nonreligious forms are considered of the same importance. Social care emphasises respect for client personality, especially in the pastoral framework. The question arises what techniques are helpful to explore spirituality and involve it in the broadly conceived social care. We assume that all people are dealing in their personal way with their life situation and meaning of their lives. Qualitative methods are more appropriate to this sensitive issue. Creative techniques (collages, drawing, combined techniques) represent an alternative way how to collect information which can be used for the benefit of the client in the process of social services and holistic social care. Creative products focusing on existential situation (“My Life”, “My story”, “Magic transformation”) can be discussed and analyzed in a dialogue between the social worker and client or in the group. Informal art eases to establish the human relationship between the social worker and the client and enhances the mutual respect and dignity among clients. Through creative art authentic personality is manifested and much of inner life which may perhaps hardly be expressed by words emanates. Creative art techniques can explore spirituality and satisfy the whole range of client needs.

**16.30 – 17.00 Faiths and community in a riverside slum in Nepal**
Paper Presenter; Sami Kivelä, Lecturer, International Affairs Project Manager, GLORE Project, Academic Coordinator, NSS HOPE 3 Project, Diaconia University of Applied Sciences (Diak), Helsinki, Finland (sami.kivela@diak.fi)
Commentator; Eva Krizova

Abstract:
This paper presents a research and development process looking for sustainable forms of cooperation and support in a Nepalese squatter/slum community. The paper extends the previous orientation of environmental and public health towards the study of diaconia. An argument is made towards more holistic and strategic cooperation between diaconal actors in order to support the wellbeing and health of the whole community. Results from European community diaconia processes could be brought into dialogue with Asian community development in a culturally sensitive way. This could also benefit the conceptual study of diaconia and diaconal work.

**SESSION 2, Group 3**
Room; Konferensrum, Second Floor
Moderator; Nadine Bowers Du Toit, University of Stellenbosch, South Africa, (nbowers@sun.ac.za)

**16.00 – 16.30 Imagining a Liberationist Faith Community in the City**
Paper Presenter; Dr. Elina Hankela, Postdoctoral Fellow, University of Helsinki / University of South Africa (elina.hankela@gmail.com)
Commentator; Bohumila BAŠTECKÁ

Abstract:
The Central Methodist Mission (CMM) in inner-city Johannesburg is known for having sheltered thousands of foreign nationals. The formation of what some regard as a refugee camp inside the church is largely due to the liberationist vision of its leader. However, fieldwork that I conducted at the CMM in 2009 revealed that a significant proportion of the congregation did not have a sense of ownership in regard to the ministry, and many had left the CMM to worship elsewhere. The topic of this paper stems from my previous research at the CMM: What is at stake when a church leader chooses the preferential option for the poor? How could the structural and interpersonal levels of experience be negotiated in the context of a complex local community in a way that a liberationist approach could
be owned by the representatives of various social locations? I spell out my reading of some of the recent voices in the liberationist discourse with this question in mind, looking for theoretical building blocks for local faith communities to grow in a liberationist fashion.

**16.30 – 17.00 The story of the two Annas and one Jana. The beginning and the end (?) of the marginalized community miracle.**

Paper Presenters; Bohumila BAŠTECKÁ, Anna DUNČEKOVÁ, Anna JURÁČKOVÁ, and Jana KOSOVÁ, Protestant Theological Faculty of Charles University, Prague; Public benefit organization Czech Western (Český západ) (bohumila@bastecka.cz)

Commentator: Hana Janečková

Abstract;

French Trappist brothers came to the forgotten part of South-West Bohemia about twenty years ago. Soon they discovered that their closest neighbors were gypsies who were living in excluded community Dobrá Voda. The Trappists employed some of the village men in a forest and invited social worker Jana K. “to do something for the children”. (“I realized that doing something for children means to do something together with their parents, especially mothers,” Jana K. remembers.) Jana’s mission was successful. Public benefit organization Czech Western (Český západ) was founded in 2001 and in 2010 the dream fulfilled: Dobrá Voda inhabitants took life in one’s own hands and stopped their dependency on external help. - “People slowly got courage,” Jana narrates. - “Jana taught us,” Anna D. (one of young Romany mother and community pillar of that time) describes. Today, Anna D. is a social worker and their children leave the Dobrá Voda community. They will study in a town. Anna D.’s whole family changes into “white gypsies”. Jana K., who is originally “white”, bought a small house in Dobrá Voda village. Now she lives there with her family – as an inhabitant, not as a community worker. The Christian community work of Czech Western changes into ordinary “social services”. There is a third woman: Anna J. who is a student of Diaconica and in the same time a community worker - colleague of Anna D. She puts questions: Is it necessary / useful for community worker to be from outside? What happens when a citizen (community member) becomes a community worker? Is any Christian community in Czech Republic able / allowed to do something continually and deliberately for inclusion? What does mean community work and what does mean community living? Does community work need theory?

**17.00 – 17.30 Reminiscence programmes for social inclusion of people with dementia and their family caregivers.**

Paper Presenter; Hana Janečková, Protestant Theological Faculty, Charles University of Prague, Department of Pastoral and Social Work. (janeckova.hana@post.cz)

Commentator; Elina Hankela

Abstract;

The paper will present people with dementia and their caregivers as one of the most fragile and marginalised social group connected with demographic ageing. The context of caring societies (Glenn, 2000) and re-familization of care will be discussed. In the situation of intensive care for a person with dementia, family caregivers search for any help as they are carrying their burden and feeling anxious, exhausted, helpless, and caught in a trap. Project Reminiscence Yesterday, Caring Today under the umbrella of European Reminiscence Network, has offered these families a participation in group sessions working creatively with reminiscence. The work was done with two groups of caring families, who went together through 10 reminiscence sessions. Finally the effect of this activity was evaluated. Method: participatory action research was used to keep the quality of the programm, to improve the skills of both reminiscence assistants and family caregivers. Finally the questionnaire with assessing scales and open-ended questions were used. Results: The analysis of data showed that feelings of inclusion, acceptance, normality, release and sharing experience were the most important benefits for both the family carers and people with dementia. The method seems to be suitable for the Christian social practice.
Friday 14.00 – 15.30 (Continuing) Paper Session 2

SESSION 2, Group 4
Room; Konferensrum, Second Floor
Moderator; Stig Linde, School of Social Work, Lund University, (stig.linde@soch.lu.se)

14.00 – 14.30 Volunteering in local church diaconia
Paper Presenter; Grete Framgarden Phd student ved Senter for diakoni og profesjonell praksis Diakonhjemmet Høgskole, Oslo
Commentator; Stephanie Dietrich and Stig Linde

Abstract;
I am doing an empirical research focusing on voluntary diaconal work organized by the Church of Norway at the parish level. The main research question is: What characterizes this voluntarism and to what extent does it contribute to governmental goals connected with health promotion and prevention of social isolation and loneliness? The project relates to a wider area of research. International voluntarism research includes both volunteer motivation, civil society and the impact of religiosity. By presenting the research field, I will argue that there is a gap of research when it comes to exploring diaconal church-based volunteering in the Norwegian society. With the exception of Anne Birgitte Yeung’s research regarding voluntarism in the Church of Finland, little research has been done on the specific issue “Church voluntarism” in the Nordic countries. Diaconal research, especially connected to parish/congregational diaconia, is limited. In European context, the WREP project and also WaVE, have to be mentioned. There are also some other studies done by Charlotte Engel (2006), Stig Linde (2004) and Eva Jeppson Grassman (2001). However, relevant research projects may exist, and I am looking forward to learn what you know and to receive feedback on my project.

14.30 – 15.00 Exposure in marginalized communities
Paper Presenter; M Rob van Waarde, Protestant Theological University, Amsterdam (ryanwaarde@pthu.nl)
Commentator; Grete Framgarden

Abstract;
A complex interplay of issues creates dehumanising life conditions in neighbourhoods. Challenged by social issues, religious diversity, and (post-)secularism diaconal-missionary work in the Netherlands has developed the so-called exposure approach. Exposure allows diaconal professionals to connect to marginalised people and build inter-cultural and inter-religious communities. Pressure on resources and political changes increasingly urge diaconia to rely on cooperation with local people, making use of their resources for local leadership. The exposure approach involves a mode of experience-based learning and enables empowerment of, for instance, those who are socially isolated, unemployed, migrants, or homeless. These faith-based practices are implicitly theologically loaded. In order to develop both theology and diaconia, the challenge to theology is to properly understand this practice. A key-factor appears to be the relation between professionals and local people. In my paper I introduce the approach and I examine theologically the key-aspect of not-knowing in exposure as a contribution to humaneness.

15.00 – 15.30 Diaconal Ministry in the Diaconal Church: Reflections on the Interrelationship between Ministerial Theology and Ecclesiology
Paper Presenter; Stephanie Dietrich, Diakonhjemmet University College, Oslo, Norway (dietrich@diakonhjemmet.no)
Commentator; Rob van Waarde

Abstract;
Many ecumenical dialogues during the last centuries have achieved far-reaching agreements on core aspects of Christian doctrine. Nevertheless, when it comes to ministerial theology, i.e. the concrete understanding and practice of ordained ministries, there are still profound differences between the traditions. This concerns all forms of ordained ministries, but especially the diaconal ministry or so called diaconate, which is the main subject for this article. In this article, the author discusses the understanding of diaconia and the diaconate in an ecumenical perspective, drawing on resources both from ecumenical bodies and Church of Norway’s recent decisions. The article’s focus lies on underlining the close link between a diaconal ecclesiology and the understanding of diaconal ministry. The author’s main thesis is that the theory and practice of the diaconate should be developed on the basis of an ecclesiology which takes into account biblical, historical, confessional, ecumenical and not at least contextual premises for the Church’s identity, so that the Churches can be actors in civil society with a relevant and trustworthy voice.
Friday 16.00 – 17.30. Paper Session 3

Pressures on Diaconia and Health Issues

SESSION 3, Group 1
Room; Konferensrum, Second Floor
Moderator; Mats J Hansson, Ersta Sköndal University College (mats.j.hansson@esh.se)

Paper Presenter; Emem O. Agbiji, Post-Doctoral Research Fellow, Research Institute for Theology and Religion (RITR), University of South Africa (UNISA).
Commentator; Olav Fanuelsen

Abstract;
Hospivision is a South African Christian Non-profit Organisation (NGO) providing broad-based social services in healthcare institutions in South Africa. Such services include emotional, spiritual support and counselling as well as the provision of life skills and training to patients, medical staff and communities. These services are aimed at empowering and restoring the dignity, integrity and respect for persons through value-based Christian principles offered to patient, staff and community as a whole. Ultimately, these services engender hope in the face of suffering. Meanwhile, as a secular state, South Africa is currently undergoing changes in her economic, social and religious landscapes guided by institutional policies. Such changes may have immense implications for especially Faith-based organisations’ diaconal engagements such as Hospivision. Therefore raising questions of the extent to which FBOs (Hospivision) could be impacted by such policies has become pertinent. This paper therefore is an evaluation of the impact of government healthcare policies on Christian diaconal care within healthcare institutions in South Africa.

16.30 – 17.00 Doing research on values in one diaconal health institution
Paper presenter; Gry Espedal, Institute of Diaconia and leadership
Diakonhjemmet University College, Norway (gry.espedal@diakonhjemmet.no)
Commentator; Emem O. Agbiji

Abstract;
Practice of diaconal health institutions is challenged by two tendencies. First, in having long term contract with Norwegian authority, the professional diaconal health institutions are meeting expectations in allocating the resources effectively. Since the 80’s, the Norwegian health care system has undergone New Public Management reforms, with the introduction of targets and performance management and performance-based financing. The reforms appears to give more focus on efficiency, professional standards and user interests (Hansen, 2011). Second, the individualized and diverse spiritualities of the pluralistic society challenge the organizations. In the early pioneering days of diaconal institutions, pupils who wanted to study nursing where expected to have a religious call. Todays hospital-employees represent different religions, as well as the patients do. A growing tendency to devitalize the direct application of Christian dogmas and personal faith in daily practices is therefore apparent (Aadland & Skjørshammer, 2012). In the gap between maintaining a dual identity anchoring in society and the Church, Aadland and Skjørshammer (2012) argues ‘critical value reflection’ may be a viable strategy for faith-based institutional practice, combining religious foundational goals with ideals of welfare in the secular society. This article are based on one PhD-project doing study of values and practice in one Norwegian diaconal health institution. The main question to be explored in the study is how values come to be practiced in a diaconal health institution by leaders and employees and the patient’s experience and perception of the value work. The aim of this paper will be to elaborate an overview of different methodological ways of doing research on values. Roe and Esters (1999) review article has categorized the research on values in three groups: 1) the structure of values, 2) value profiles and patterns, and 3) value change. Few theorists have looked at how different philosophy of science are giving a frame for studying values. Aadland (2013) suggest a positivistic, hermeneutical and social constructionist approach in studying values. The aim of this essay will be to do a critical study of different methodological approaches in researching on values in the context of managing diaconal health institutions. The following chapters will focus on why values are interesting to study in a diaconal health care context and different ways of researching on values.

17.00 – 17.30 Faith-based nursing education institutions in a pluralist society (FBI)
Paper Presenters; Olav Fanuelsen, Diakonhjemmet University College, Oslo, (René van Leeuwen, Reformed University for Applied Sciences, Zwolle,) Bodil Tveit, Diakonhjemmet University College, Oslo
Commentator; Gry Espedal

Abstract;
This paper is based on a research project carried out by researchers on three cooperating institutions in Europe within the field of diaconal education and Christian higher education. The partners are: Diaconia University of Applied Sciences (DIAK) in Finland, Diakonhjemmet University College (DUC), Oslo, Norway, Reformed University for Applied Sciences in Zwolle, Netherlands. The project will focus on faith-based nursing education in a pluralistic society. The status and role of faith-based education institutions have undergone great changes in the last decades. Alongside the changes in the society, these institutions have step by step been transformed into modern institutions in a competitive market in higher education. The faith base of these institutions, have meanwhile often been generalized, and turned into a more value based and humanistic frame. This project will focus on the challenges and pressure these institutions may meet in the tension between their traditions and a more pluralistic openness in the society that surrounds the institutions. The initial focus of the study is on how the institutions express their values and foundations at the moment and how they are recognized and understood by their own students and teachers. Data will be fundamental for the further discussion on: To what extent it is possible to redesign the old fundamentals for a new public without losing the essential purpose of the institutions? To what extent do the institutions conceptualize themselves as representing an alternative in the area of higher education? Objective of the study: Analyze and compare the participating institutions regarding their description of the meaning of being a faith-based institution and identify areas for further development/research. What are the challenges faith-based institution meet in the tension between their traditions and a more pluralistic openness in the society?

SESSION 3, Group 2
Room; Sal 3, Second Floor
Moderator; Dana Kalnina Zake, Director of Chaplaincy at Evangelical Lutheran Church of Latvia, (dana.kalnina@gmail.com)

16.00 – 16.30 Qualities and challenges of Christian health care professionals in today’s health care in the Netherlands. Results of an online survey (n=672)
Paper Presenter; René van Leeuwen, PhD, Professor of healthcare and spirituality, Reformed University for Applied Sciences, Zwolle, The Netherlands, (rleeuwen@gh.nl) and Dr. Bart Cusveller, Ede Christian University, The Netherlands
Commentator; Christina Landman
Abstract; For Christians in The Netherlands their way of being in their society is changing. The same holds for those of them who work in health care. They are no longer a majority, the Christian character of their health institutions is watering down, and mentality, policy and legislation are changing along. Does this require a change of stance of Christians in health care? This question gave rise to an investigation. Aim: The aim of the research was to gain insight in how self-perceived qualities of Christian health care workers fit with the demands of the professional context they are working in and what support they need to integrate their Christian faith in their work. Method: The research consisted of an online survey among Christian health care workers in the Netherlands about their views on the relationship between Christian faith and profession. Results: 672 respondents completed an on-line questionnaire (nurses, doctors, social workers, chaplains). The results are pointing on qualities of a Christian health care professional, the possibilities and threats for integration of their Christianity in the professional context they are working in and the topics on which they would like to be supported. Discussion: The survey raised questions about the challenge for Christian health care workers in today’s health care?

16.00 – 16.30 Spirituality and Worldviews in Health and Social Services
Paper presenter; H Stifoss-Hanssen, dr philos Professor, Senter for diakoni og profesjonell praksis Diakonhjemmet høgskole
Commentator; René van Leeuwen
Abstract; Diakonhjemmet University College (DUC) will increase research and development in the field of dealing with spiritual, existential and religious issues in relating to persons in user positions. The research initiative will include hiring of a PHD researcher, setting up a researcher group, and providing a research overview base that can serve as a source for construction of different specific, empirical research projects on spiritual care. The paper will present the scientific and strategic argument behind this research initiative. The argument will include the faithbased historical tradition and heritage of DUC and similar institutions. Furthermore, the cultural and social development of our societies towards multiculturality and multireligiosity supplies strong reasons why religiosity and existential issues should have renewed research attention. The paper will also point to the Scandinavian and international research contributions (latest: Gärde on religion in social work, Stockholm 2014), which include elements that show an expanded basis for providing spiritual and existential care to clients and users. This also includes the significant body
of research concerning the relationship between spirituality, religion, coping and several aspects of health. The paper will hopefully invite cooperation about the research among diaconal and other institutions and researchers.

17.00 – 17.30 Building a “Community of Care Centre”: Diaconal challenges in rural South Africa
Paper Presenter; Prof Christina Landman, Research Institute for Theology and Religion, University of South Africa (landmc@unisa.ac.za)
Commentator; H Stifoss-Hanssen
Abstract;
The paper will describe the process of planning and fundraising for a “Community of Care Centre” to be built in the black community of Dullstroom-Emnotweni, a rural town in the province of Mpumalanga in the far eastern part of South Africa. The community is 70% unemployed and 47.2% HIV infected. Conflicting identities of religion, culture and human rights lead to personal and institutional disharmony. After a mapping of physical and human assets had been made, a Community of Care Centre has been planned which focuses on three areas, that is, the career training of young people between the ages of 15 and 24, the safe-guarding of children in the early childhood development stages, and the provision of HIV counselling. This provides challenges to the local Uniting Reformed Church in Southern Africa (URCSA) which, in the absence of doctors, nurses and other community-based professionals, is not only to address the health and survival needs of the community, but also issues of the corruption of local government, poverty, gender-bias, homophobia, hunger, losses and deaths. The URCSA has established the Dullcare NPC which has been running this project, transferring the land which blacks previously was not permitted to own to their name, as well as compiling and marketing business plans in order to raise funds nationally and internationally for this project. This paper is a description of this process that employs skills usually not expected from pastors and members of the congregation.
Saturday 9.00 – 10.30. Paper Session 4
Pressures on the Professional Understanding and Organizational Identity of Diaconia

SESSION 4, Group 1
Room: Konferensrum, Second Floor
Moderator: Elisabeth Christiansson, Ersta Sköndal University College (Elisabeth.christiansson@esh.se)

9.00 – 9.30 Leading for Legitimacy in Diaconal Organizations
Paper Presenters; Harald Askeland, Diakonhjemmet University College, Norway
(harald.askeland@diakonhjemmet.no)
Commentator; Ondrej Fischer
Abstract; Diaconal welfare organizations operate on the boundaries of religion and society, as institutional agents within the framework of the welfare state. This imposes at least two challenges related to leadership. They experience pressure by partaking in dynamic changes in the welfare state system regarding legal, economic and professional rationalities. Consequently, they often experience pressure on their role and identity as church- and faith-based organizations. The purpose of this paper is to analyze the relationship between organizational values, organizational identity and the internal and external legitimacy of organizations. Using institutional theory, we will discuss how leaders might influence the premises for legitimacy, both in their “internal world” and “external world”. Data from previous studies will inform the discussion.

9.30 – 10.00 Can professional diaconia be of a service to its oppressor?
Paper presenter; Ondrej Fischer (fischer@jabok.cz)
Commentators: Harald Askeland
Abstract; Increasing number of professional regulations put diaconia services under pressure; stringent standardisation and restrictions, eg. through imposed legal, financial or other market driven criteria. Diaconia organisations may comply with this restrictive influence of this so called „classical professionalism“, but this may conflict with diaconia’s unique, personal and charismatic ways of rendering its services. Contrary to this view I argue, that the concept of professionalism used in Christian social practice challenges the secular classical professionalism of state and consumers driven policies. To show this, objections against classical professionalism, proposed by neoaristotelian virtue ethics (Banks, 2009) will be used together with the thesis, that social professions often require some specific personal qualities of employees, character qualities which cannot be easily described by, and restricted to, „classical professionalism“. Examples of these qualities inherent in organisational culture of diaconia will illustrate not only that these are in accord with contemporary virtue ethics attitude to professionalism, which, contrary to the classical professionalism, considers the workers’ character qualities important to fulfil diaconia’s mission in a professional way, but also that the classical concept of professionalism, linked with legal and market regulations, is challenged by professionalism which is used in Christian social practice.

10.00 – 10.30 Faith Based higher education under pressure
Paper Presenter: Harald Askeland
Commentator; Elisabeth Christiansson and Mats J Hansson, Ersta Sköndal University College
Abstract; The faith-based higher educational institutions in Norway seem to be in a state of change. Increasing levels of academic and professional ambition and greater cooperation and collaboration between institutions are signs of development in the sector. This development raises several important questions concerning the premises for further development of faith-based higher educational institutions. This article seeks to address the following questions: Which development trends in the university- and university college sector can also be seen among faith-based higher educational institutions? Which driving forces and challenges are we encountering and what alternatives seem to develop? The paper discusses these questions by reviewing policy documents of the higher education sector, and present both an overall picture of recent trends among diaconal institutions and also probes into a specific case, Diakonhjemmet University College, in order to explain some of the driving forces both internally and externally.
SESSION 4, Group 2
Room; Sal 3, Second Floor
Moderator; Ninna Edgardh, Uppsala University, Sweden (ninna.edgardh@teol.uu.se)

9.00 – 9.30 Compassion and practical reasoning
Paper presenter; Anne Raustøl (Diakonhjemmet University College) and Bodil Tveit (Diakonhjemmet University College) (raustol@diakonhjemmet.no)
Commentator; Stig Linde
Abstract:
Recently, increased systems of audit based on measuring, registering and manualising professional practice has put professional practical reasoning under pressure, through what is become known as New Public Management. Control systems emphasising the meeting of relatively narrowly described targets and measurable outcomes stand in the danger of distorting the focus and direction of professional practical reasoning. Practical reasoning requires a holistic approach to the cases at hand, integrating theoretical knowledge, practical skills and internalising certain moral values. A grounding moral value (but not the only one) is compassion, one of the central Christian virtues. Lately, the British health care system has introduced “compassion training” as a way of securing that professionals within the system meet patients with a compassionate attitude. In this paper, we present a conceptual analysis of compassion, in comparison with the British incentive of compassion training. Further, we argue that compassion, understood rightly, may be under pressure in systems managed through New Public Management. Finally, we argue that compassion alone, even when understood rightly, cannot work as foundation for sound moral judgement in professional practice.

9.30 – 10.00 Competing Institutional Logics in Diaconal Work
Paper presenter; Stig Linde Ph.D. in social work, School of Social Work, Lund University, Deacon in the Church of Sweden(stig.linde@soch.lu.se)
Commentators; Anne Raustøl and Bodil Tveit
Abstract;
“Institutional logics” is a concept within the context of institutional theory. Institutions can be defined as patterns of activity rooted in material practices and symbolic systems. These institutional orders are all shaped by the history and each of them has a central logic that guides its organizing principles. The institutional logic provides social actors with vocabularies of motive and identity. In organizations we can often find more than one institutional logic. Thus, we can also talk about competing logics. The long history of the church presents a long list of institutional logics. Brodd describes five ecclesiological models of Diaconia: 1. Communio – the church as a diaconal fellowship. 2. Caritas - the distributing church . 3. Parochia – the territorial church. Societas – the church within the church. 5. Sacramentum – the church as sign and instrument of the kingdom of God. My thesis for this paper is that these five historically defined models all are still present in the church today, as institutional logics. I will give examples and discuss the rivalry between them when organizing diaconal work in the Swedish context. I will also relate to these five logics and point at some risks for the development of diaconal work today.